THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To follow faithfully one's highest ideals, even when these are at variance with accepted notions and practices, is the way to enter large and true life. There is no other failure comparable with a failure to obey the inner voice."

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THE SPIRITS IN PRISON.

As a result of the darkness that came upon the world through the transgression of God's laws, as embraced in the gospel of Christ, one of the many forgotten truths is that of salvation for the dead. Judging from the various ideas and creeds one meets, there is not any period of our Divine Redeemer's history that has become so enveloped in mystery, in the minds of the majority of sectarians to-day, as that lapse of three days during which the body of our Lord lay in the tomb. Regardless of the several prophecies of those ancient men of God, who foretold plainly the many phases and purposes of the Messiah's mission, and the equally plain historical records we have received telling us of the fulfillment of those same prophecies, men seem to have deliberately turned their ears from the truth unto fables, as was predicted by the apostle Paul (II. Tim. 4:3-4).

Rather than accept the plain truth of God's word, the sectaries of to-day insist on holding firmly to the "vain traditions received from their fathers." In endeavoring to have us accept their ideas and theories concerning the disposition of those spirits which have passed from mortal bodies through the process called death, we are plainly asked to believe that the spirits of all just and penitent men are taken into heaven immediately on their departure from the flesh, by the Father, "* * * with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons." In proof of this theory, they cite the case of the penitent

thief, whom the Savior promised, "To-day shalt thou be with me in paradise." "Now," they say, "where the Savior was, so was also the thief, because he was penitent, had become righteous, received the Redeemer's promise, and so was fitted to accompany Him to heaven."

Now, suppose we accept their argument, what then? We go to church on Sunday morning, are given the same book from which I have already quoted concerning the spirits of just men, and are required to repeat during the service the "Apostles Creed," which, speaking of the Savior, says, He "* * * was crucified, dead, and buried. *He descended into hell*: the third day He rose again from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty." Now, which of these directly contradictory statements are we to accept as the truth? Where did the spirit of the thief go? Did he go to heaven after being "delivered from this earthly prison"? or did he accompany the Savior when He "descended into hell"?

After puzzling our minds in vain to find some semblance of truth in this wonderful exhibition of paralogism, is it not refreshing to turn to "the law and to the testimony," the words of which are "so simple that a wayfaring man, though a fool, need not err therein"? Here we find the risen Redeemer telling Mary at the tomb, on the third day after His cruel death, that He had not yet ascended unto His Father. (John 20: 17.) Then where was He during these three days that He was apparently neither on earth nor in heaven?

In reading the prophetic utterances of Isaiah concerning the mission of the promised Redeemer, as he records them in chapter forty-two, verses six and seven, what could be plainer than His words, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house"? Then, in harmony with this, chapter sixty-one, verse one, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Were these words spoken of the then future Christ? Then we must look to Him for a fulfillment; and as we only have the necessary information given to us by His apostles, we must accept that as being authoritative, because given under the inspiration of God. (II. Tim. 3: 16-17.) So we read that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God

waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water." (I. Peter 3:18-20.) Also chapter four, verse six, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Does this not really and literally fulfill the sublime and prophetic contemplations of that man of God, wherein he seems to rejoice that "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"? (Isa. 9:2.) Can we conceive of language any plainer than this? Why should such a proceeding take place, if, as is stated, the antediluvians had the privilege of accepting or rejecting the gospel while in the flesh, as it fell from the lips of an inspired servant of God? The answer is plain and simple. The great "Father of our spirits" has evolved a plan of redemption that shall eventually include all His children, except a very limited number who are to be classed as "sons of perdition," and will not, as is supposed by many people, be limited to a small proportion of the human race only. Were these latter conditions true, could we call such a plan anything but a failure, seeing that Satan would become the jubilant possessor of more of the souls of men than would our love-inspired Savior? Thus a self-sacrificing love would be outdone by the hate and malice of a jealous and disobedient destroyer.

But such is not the case, because we are given to understand that far from God being a veritable incarnation of wrath, He is specifically described as being the embodiment of love. So we can understand the import of Paul's words to Timothy, when he says that "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth" (I. Tim. 2:3-4). Peter supports this by the weight of his testimony, saying that the Lord " * * * is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II. Peter 3:9.) It is no wonder, then, that as a result of His profound love for His children, the all-wise Father should leave them without the shadow of an excuse for their disobedience; and to accomplish this he has formulated the decree, "at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness shall he not be put to death." (Deut. 17:6, also 19:15.)

Nor was this given to be applicable only under the Mosaic law, for we find the Savior Himself promulgating this same law among His apostles. (Matt. 18:16; John 8:17). They also in turn used it as a proof that, when that requirement had been fulfilled among the people, those people were then held accountable unto their God for their faithfulness in accepting, or their disobedience in rejecting, the testimonies that had been delivered unto them by authority of God (II. Cor. 13:1-2). Herein do we see the all-embrac-

ing wisdom, love, mercy and justice of the Great Creator made manifest, and truly "His tender mercies are over all His works."

This does not put Him in the light of being over-indulgent in His leniency towards His children. Neither does it appear that we can procrastinate the day of our repentance, and satisfy our lusts and carnal desires in the flesh, and obtain as great a reward by accepting the gospel in the spirit world as if we had yielded obedience in this existence. The reason is plain. By complying with the will of God, which embraces obedience to the law of baptism, we are put in possession of the right to receive the Holy Ghost, by which alone we can progress. As our progression in heavenly things determines our sphere of exaltation, or degree of glory in the kingdom of heaven, the sooner we get into communion with the Holy Ghost by accepting the gospel, and get started on that line of progression, the greater will be our glory, if we continue therein. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I. Cor. 15: 41-42.) Although they will not receive as great a reward as we who have accepted and lived according to God in the flesh, there will be countless thousands of the sons and daughters of God who, through not having heard, or having through the craftiness of men been led to reject the gospel while in the flesh, will rejoice unceasingly and praise their loving and merciful Father throughout eternity for having, through His Son, "led captivity captive," and sent His means of salvation unto their spirits in prison.

Bury St. Edmunds. J. W. Fitches.

THE MAJESTY OF DEITY.

How many of us, during our lives, have ever paused to consider the majesty of the Most High God? How many of us have realized fully the magnificence of creation? In the ordinary walk of our everyday lives it may be said that most of us are too busily engaged, or, rather, too self-absorbed to pay due attention to the things of nature around us. The truth of the matter is, we have grown so accustomed to the changes of nature that we are content to enjoy them without consideration of their origin, or ultimate destiny. If a few moments of our leisure time were spent in contemplation of the earth's wonders, which are all around us, we would be more than repaid by the insight we would get of the surpassing beauty of God's footstool.

Were we to reason out the apparent intention of nature, we would find that one object, at least, in creation was the benefit of mankind. For instance, try to realize how dull and toneless life would seem were it not for the changes of the seasons. How

glorious a warm summer seems after the cold of the winter, or *vice versa*, how refreshing seems the winter when the summer's warmth has lost its charm and begun to tire us. It would not be good for us were there no changes of the seasons. The great Designer of the universe realized this when He created this school of experience for His children. He knew us before we knew ourselves. He understood our natures and our frailties, and who of us can say, but that those things in nature which we love were intended to remind us of His love for us; for truly they are evidences of our Father's loving forethought.' Not only that, but the workings of nature are evidences of His great power.

Who of us, when looking at a great expanse of water can fail to be fascinated by it? It seems to appeal to us, to be a suggestion of the Infinite. Then, again, who of us after gazing upon the rugged cliffs of the sea, or upon the heather-decked sides of a mountain, can help but admire the evidences of almost impregnable strength which they reveal. In moments such as these we are made to realize the power and majesty of the Creator.

Should the changes of nature, the fascination of the sea, the strength of the hills, fail to attract us, then let us consider ourselves, the composition of our bodies, the wonders of our being and our intelligence. Then consider our many frailties, our weaknesses, and at times our utter helplessness. Perhaps in the past we have had trouble—sore trouble it may have seemed to us. We have thought possibly it would overwhelm us. Perhaps also we can remember a prayer for aid having left our lips to soar aloft to the Throne of Grace. We have been lifted up, the clouds that looked so threatening have broken in blessings upon us, and revealed their silver lining. Our troubles have vanished and we have gone on our way with a light heart and cheerful countenance. In the moments of our thankfulness we have realized the majesty of Almighty God in His mercy. At such times more than at any other, we are in a position to repeat whole-heartedly the words of David: "I will say of the Lord; he is my refuge and my fortress: my God; in him will I trust."

ARTHUR J. GORTON.

MINUTES OF HULL CONFERENCE.

THE Hull semi-annual conference convened in the Lecture Hall, Kingston Square, Hull, Sunday, October 1st, 1911, at 10:30 a.m. President Rudger Clawson, of the European mission; President Joseph S. McCann, of the London conference; President Joel Richards, of the Liverpool conference, and thirteen traveling elders were in attendance. As President Bernard Parry was suffering from rheumatism and consequently unable to act, Elder Shirley P. Jones took charge of the conference in his stead.

After the usual opening exercises, the sacrament was administered by Elders Elmer W. Smith and T. Ray Bell. While the sacrament was being passed the congregation sang, "Behold, the great Redeemer die."

Elder Shirley P. Jones welcomed those present and emphasized the necessity of complete unity between the speaker and the congregation.

Elder William H. White explained the requirements of God's laws before admittance can be gained into the eternal kingdom. Commented on the apostasy.

A beautiful duet, "I know my Heavenly Father knows," was sung by Elder William H. White and Sister Lottie Crofts.

Elder Elmer W. Smith said that perfect obedience to the laws and ordinances of the gospel is required before we can receive the greatest benefit from the atonement of Christ.

President Clawson followed with a clear presentation of the effect upon man of the sacrifice of Christ. Used the song, "Behold the great Redeemer die," as his text. Told of the great patience exhibited by Jesus in all His earthly experience. The sacrament does not become the actual body and blood of the Savior, as many assert, but is only taken in remembrance of Him. The blood of Christ only atones for our sins when we walk in His light and keep His commandments—faith, repentance and baptism being among the essentials.

At the afternoon session, Elder Shirley P. Jones presented the general and local authorities of the Church, and read the labor and statistical report for the past seven months. All authorities presented were unanimously sustained in their respective positions.

Brother Stanley Harrison, of Gainsboro', sang, "Into Thy hands."

Elder D. Chester Loveland fully explained the character of the resurrection—the actual re-union of the spirit and body. As Christ was our great prototype and rose from the grave with the very body He had in mortality, so shall we have our actual bodies in eternity. Quoted the marvelous vision of Ezekiel in support of this contention.

President J. S. McCann spoke interestingly upon the importance of religious toleration. It is a doctrine advocated by the Founder of Christianity. Unity is the key-note of progression in the Church. Worship of God is essential to man's real happiness. The character of a man may be judged by the god he worships.

Elders William T. Patrick, Edward Williams and Brother George H. Norman sang, "I have no home"—the last words of Moroni.

President Clawson, in speaking upon authority, used as illustrations, the authority necessary in civil affairs; the lack of that authority makes the acts of any individuals invalid and of no consequence. In like manner does lack of authority in religious affairs render acts of ministers invalid. Ecclesiastical authority,

according to St. Paul, comes by direct revelation. Joseph Smith did not claim to have received authority from any Christian church, but direct from the heavens. Every church must stand or fall upon the question of authority.

After singing and prayer, Elder Edward Williams beautifully sang, "The Children's Friend."

Elder Shirley P. Jones took for his text the confession of Paul in the twenty-fourth chapter of Acts. Said that after the manner which men call heresy so worship we the God of our Fathers, believing all things in "the law and the prophets," viz:—That God is a personal being, with a body of flesh and bones, and that man's first duty is to find out the character of the being he worships.

Sisters Lillie Wiseman and Emmie Thompson, of Grimsby, sang, "In that Beautiful Land."

President Joel Richards said that wherever you go in the world, in whatever land or clime Latter-day Saint elders are preaching, you will always find them preaching the same doctrines. This unity should prevail in all Christian churches, for when it is lacking, it shows an absence of the Spirit of God. The gospel should be preached by inspiration, and not by earthly knowledge and wisdom.

President Clawson warned the people not to despise small beginnings. Pointed out the error of the Jews in refusing to accept Christ, simply because He made no great show in warlike valor. He said that the Lord had always selected weak and humble men as His instruments. Likewise did He select a humble man to commence the rolling of the stone, cut out of the mountain without hands, which was to crush to pieces the graven image spoken of by Daniel, and which was never to be destroyed. Joseph Smith was that man and the Church founded through his instrumentality is the Church that is to fill the whole earth.

The Hull choir, under the leadership of Elder Edward Williams, sang the anthem, "The Lord Jehovah reigns."

President Clawson pronounced the benediction.

The entire conference was marked by a rich outpouring of the Holy Spirit. The accompaniments on the organ throughout the day were given by Mrs. Johnson, Brother George H. Norman, Elders Edward Williams and Shirley P. Jones.

On Saturday, September 30th, 1911, the elders of the Hull conference, together with Presidents Bernard Parry, Joseph S. McCann and Joel Richards, met with President Clawson in a very spirited and instructive Priesthood meeting.

SHIRLEY P. JONES, Clerk of Conference.

THE poor in this world's goods are usually more devout than the rich, for they feel oftener the hard pressure of life's stern realities, and the need of dependence upon a superior power.—S. N. LEE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 5, 1911.

THE STOLEN TEMPLE PICTURES.

THE subscribers of the *Star* have no doubt been greatly surprised to read in the public prints the story that Max Florence, a moving picture showman of Salt Lake City, Utah, had secured possession by surreptitious means of some interior views of the "Mormon" temple, which he is holding for sale to the highest bidder. The story is true. Under the delusion that this act of vandalism would create a sensation in "Mormon" Church circles, and that the authorities of the Church would be willing to pay a big price for the suppression of the said pictures, Mr. Florence made overtures to President Joseph F. Smith. He had already intimated to his friends that he would not give a moment's consideration to an offer (if made) of so trifling a sum as £20,000 (?). Thus it is clearly apparent that this man concluded that he was in possession of a "big thing." President Smith's reply to his advances was brief and pointed, as follows: "I will make no bargain with thieves or traffickers in stolen goods. I prefer to let the law deal with them."

If this answer gave a "jolt" to Mr. Florence's delicate (?) sense of right dealing as between man and man, as it did, what must have been the shock to his refined (?) nature when the following telegram, sent by President Smith to President Ben E. Rich, of the Eastern States, at New York City, appeared in the daily papers: "You are hereby authorized to make public statement to this effect, that in view of what has happened, it is our intention to publish in book form, in the near future, interior and exterior views of all our temples, giving full and accurate descriptions of the same; also, object and purpose for which temples are erected. Will gladly furnish first-class views to magazines and moving picture people."

Thus the mercenary design of Max Florence to create a useless sensation and make money out of "stolen goods" has happily been frustrated, and the Church is furnished an excellent opportunity to explain the purposes for which temples are erected by the Latter-day Saints, as well as to satisfy public interest by supplying interior and exterior views of these important structures.

RUDGER CLAWSON.

"LOVE THY NEIGHBOR AS THYSELF."

CHRISTIANITY possesses no greater tangible test of true faith than a full and literal acceptance of this commandment. It calls for a life-long and world-wide exercise of man's most divine endowment, and measures that exercise by his highest conception of excellence and pleasure. Mere passive contentment with another's good fortune will not suffice. A full compliance with this law demands active interest in the individual and collective welfare of our neighbors; a searching for means that will enhance their happiness, will alleviate their misfortunes, and will modify the results of their errors and weaknesses. While it imposes no obligation to surrender that which is essential to our own welfare, yet it exacts an unselfish and just limitation of our needs and desires. It assumes the existence of a genuine willingness to give all men equal opportunity to labor for their own advancement, and prohibits the use of either situation or power to hinder them from making such endeavor.

When rightly understood, this commandment possesses no elements of personal privation. It only asks for that which will increase another's happiness, without diminishing our own. Whenever it calls for material aid, its requirements are limited to our superfluities, and even for that excess it compensates by increased contentment. And in serving a neighbor, physical help is the smallest factor, and very rarely the most beneficial. Timely suggestions and a joyful division of life's natural advantages are mankind's greatest needs. The cheerful giving of opportunity and encouragement is of greater value than giving money or goods. Helping another to walk is of more benefit than to carry him. Our neighbor needs our guidance more than our assistance. The road to prosperity and happiness is amply broad enough to accommodate all men, but it is not easily found, nor is its appearance always inviting. It has steep hills, calling for effort which will neither weary nor give up. It has crevices and pitfalls, to avoid which requires a strong will and a sound discretion. All along its paths are many side-lanes with alluring pleasures, where tarrying means delay in reaching the goal, and destruction of strength needed for the onward journey. To overcome these hindrances for himself makes a man humanly great, but to point them out to others, and assist them to success, makes him divinely great. He truly loves his neighbor who triumphantly persuades him that the blessings of progress are constantly in sight to the persistent and careful traveler, that the path of endeavor is strewn with stations of compensation, where intermediate payment is made for labor performed or achievements attained, and that even if overcome before the end is reached, there is infinite pleasure in having made the effort.

Nor is any man required to stay at the entrance of life's

journey, merely to signal each passing wanderer, or slacken his travel to wait for others who need no help. Yet, if on the way he uses his greater strength to push aside his weaker brother, or if by cunning he gains unjust advantages, or if he has failed to help a falling neighbor, or set aright an erring one, then he has violated the commandment of the Lord. But, if from time to time he puts up guide posts to help others discover footsteps which he has found successful, if he smooths the rough and lights the dim places, if he gives timely warning of difficulties encountered and how to overcome them, then he has correctly interpreted the intent of the Master's commandment.

And having thus shown love to his neighbor, but still possessing more than sufficient for the reasonable needs of himself and his dependents, that man is blessed who, in addition thereto, upon needful occasions, does not hesitate to use part or all of that excess to make easier or more successful the journey of another, or dedicates it to the lasting happiness of mankind in general.—JUDGE HENRY H. ROLAPP, in the *Improvement Era.*

FROM THE MISSION FIELD.

Change of Address.—The address of the Birmingham conference house has been changed to 104 Holliday Road, Handsworth, Birmingham.

Baptism.—A baptismal service was held Friday, September 29th, 1911, at the Townhead Baths, Glasgow (Scottish conference), when four persons were added to the Church of Christ. Elder Joseph Waite officiated. Confirmation took place at water's edge.

Releases and Departures.—Elder William Holmes, of the British mission, has been honorably released to return home and sailed September 29th, 1911, per s.s. *Victorian.* He was accompanied by fifty-one emigrants. Elder R. W. Christensen, of the Scandinavian mission, has been honorably released and sailed for home September 30th, 1911, per s.s. *Megantic.*

Successful Socials.—A farewell social in honor of Sisters Eva Mary Hill and Florence Phillips was held in the Manchester Branch Meeting House on the evening of September 16th, 1911. After a fine program was rendered and refreshments served, each sister was presented with a small token of esteem. They have been faithful workers in the branch, and will be greatly missed when they sail for Zion in the near future. A very enjoyable time was spent by all present.

Sister Francis E. Hunter was tendered a farewell social by the saints and friends of the Nottingham branch (Nottingham con-

ference), on Monday, September 18th, 1911, prior to her leaving for Zion. Sister Hunter has been a faithful worker and will be greatly missed, especially in the choir. She was the recipient of a beautiful gold locket and chain from the choir, also a fine dress case from the Relief Society.

On Wednesday, September 20th, 1911, in Foresters Hall, the saints and friends of the Hull branch gave a farewell social in honor of President John R. Watson, who has been honorably released to return home. President Watson was presented with a fine traveling rug as a token of appreciation. As is generally the case at our socials, many of those present were non-members, and all spent a very enjoyable evening.

On Thursday, September 21st, 1911, a very successful social was held at Sunderland (Newcastle conference). About sixty saints and friends met to pay their respects to Brother Thomas Parker and family, who are leaving for Ogden, Utah; and Sister Annie Walker, who goes to Alberta, Canada. An interesting program was rendered and some games were played. Those leaving expressed their feelings in regard to their friends and loved ones. They were presented with tokens of remembrance by the branch. The Sunderland branch sustains a great loss in losing these faithful workers, but wishes them a safe and pleasant journey and a hearty welcome on the other side.

On Saturday, September 23rd, 1911, a "tea" and concert was given at 3 Mornington Street, Keighley (Leeds conference), by the saints of this branch, to open their new hall. An excellent program was rendered by the saints and friends. Two pounds were realized, which will go to help defray the expenses of fixing up the hall. About sixty saints and friends were in attendance, and all expressed themselves as having had a good time.

A very enjoyable farewell entertainment was tendered by the saints and friends of the Leicester branch (Nottingham conference), on Saturday, September 23rd, 1911, to Sisters Ethel Stevens and Gertrude Welch, prior to their departure to Zion. Each was presented with a traveling rug as a token of love and respect. The elders, saints and friends unite in bidding them God-speed.

A successful farewell social was held at 47 Scotch Street, Carlisle (Newcastle conference), on Tuesday, September 26th, 1911, in honor of Brother and Sister A. Laurie and Sister Eva Taylor, prior to their departure for Zion. They were commended for their faithful labors in the branch and will be greatly missed by both elders and saints.

An enjoyable social and farewell party was given in the Stroud branch hall (Bristol conference), Wednesday, September 27th, 1911. The evening was pleasantly passed with games, songs and recitations. All present joined in wishing God-speed to Sister Pike, of Salt Lake City, and her three boys, who have been with us during the summer; also to Sister Milly White, who is leaving for a

sojourn near London. An interesting program was rendered, and refreshments served.

Branch Conferences.—On Sunday, September 10th, 1911, an interesting conference of the Ystrad, South Wales, branch of the Bristol conference was held. The two sessions were well attended by the saints. President J. F. Snedaker and six elders were present. At the afternoon meeting Elder J. H. Vaughan reported the branch in good condition, and the saints doing their duty. He presented the general and local officers, who were all sustained. Elder J. H. Vaughan was sustained as president of the branch. Elder C. E. Price said that from the earth we get the elements necessary for the body's support, but for the spirit's support we must get the necessary nourishment from God, through obedience to the requirements of the gospel. Elder L. L. Graham said the world had gone astray, so far as the doctrines of Christ were concerned. Religion is made a profession, as a means of obtaining a livelihood, and the scriptures are interpreted wrongly. Elder J. L. Smith bore testimony to the truthfulness of the gospel and advised all to remain true to its teachings and principles. Elder J. E. Bowen said that if we render obedience to the gospel of Christ, we will eventually become perfect even as our Father in heaven is perfect. Elder H. R. Thomas said that it is only by constantly seeking after the Spirit of God that we obtain it. We can never be saved without obedience to the commandments. At the evening meeting, Elder J. H. Vaughan said the things of God can only be understood by the Spirit of God. It is the right of every son and daughter of God to receive inspiration from Him, and it is by this inspiration that we know the gospel is true. President J. F. Snedaker said an unbiassed comparison of the teachings contained in the New Testament with the theology as taught by modern Christendom would reveal the fact that either the world is in a state of apostasy or else God had changed, and the requirements for salvation are different from what they were in former times. Testified that the authority of God had been restored to the earth in these days.

A conference of the Cardiff branch (Bristol conference) was held on Sunday, August 27th, 1911. President J. F. Snedaker and seven traveling elders were present. Two sessions were held, and were well attended by the saints. Elder J. E. Bowen reported the branch as in good condition, the saints being alive to their duties, and although some have to walk long distances they attend to their meetings well. The general and local authorities were then presented and sustained. Elder J. E. Bowen was sustained as branch president and Elder J. W. Madsen as secretary. Elder H. R. Thomas said he was proud to be a member of the Church. The Lord is no respecter of persons, and all who would seek to do His will would know whether the gospel is true. Elder J. H.

Vaughan was glad he had come into the world as a messenger of truth, and hoped he would always prove faithful. Elder J. L. Smith said he was pleased to do what he could in helping to spread the gospel. Elder J. E. Salisbury said the greatest attainment is love, and that the only object of an elder coming into the world should be to preach the gospel of the kingdom. Elder R. L. Sleight expressed his pleasure at being present and spoke briefly upon the personality of God. At the evening session Elder J. E. Bowen dwelt briefly on the subject of the atonement. Said the Latter-day Saints believed in rendering strict obedience to the laws of the land. A duet, "Jesus, Lover of my Soul," by Elder J. E. Salisbury and Sister Thompson, was pleasingly rendered; after which, Elder J. W. Madsen spoke briefly, saying that the only way we could get back into the presence of God was by rendering obedience to His laws. President J. F. Snedaker occupied the remainder of the time, speaking upon the restoration of the gospel.

District Meetings.—A successful district meeting was held in the St. Aubynes Hall, South Lowestoft (Norwich conference), on Sunday, August 27th, 1911. At the afternoon session Elders Robert Shepherd and James H. Buck were sustained as president and secretary of the branch respectively. President F. B. Hammond spoke of the necessity of meeting together often to hear the word of the Lord. He said spiritual food was just as necessary for the building up of the soul as temporal food for the building up of our bodies, and happy is the man that attends the services of God with that desire at heart. Elder J. H. Buck spoke of the one appointed way to worship the Lord acceptably. At the evening meeting Elder Robert Shepherd discoursed upon the plan of salvation for the living and the dead. President Hammond proved from the scriptures that the Latter-day Saints worship the one true and living God, and except we know Him, we have not eternal life. The meetings were well attended and many friends expressed themselves as having changed their opinions as to "Mormonism."

On Sunday, August 27th, 1911, at "Deseret," High Road, South Tottenham (London conference), President J. S. McCann and twenty elders met in a district meeting. The general and local authorities were presented by Elder J. B. Walkley, branch president, and were unanimously sustained. Elder W. H. Allington spoke on the resurrection. He quoted scripture to prove that as in Adam all men die, even so through the sacrifice of Jesus Christ shall all be made alive. A selection was rendered by a mixed quartet. Elder G. W. Carlisle said that the true gospel of Christ is beneficial to the human family and showed that the Latter-day Saints were benefactors to humanity. President J. S. McCann spoke strongly on the necessity of sustaining the authorities in our every-day lives after we have sustained them with the uplift

of hands. He explained the organization of the Church and made a comparison with the Church that was set up by Christ in the meridian of time. At the evening session the large hall was nearly filled by saints and friends. Elder G. W. Teasdale, president of the Scottish conference, spoke of the good time he had while laboring in Scotland. He said that all should obey and put into their lives the great commandments, "Love the Lord thy God," etc., and "Love thy neighbor as thyself." A hymn was beautifully rendered by Sister Florence Wallace, the choir singing the refrain. Elder W. L. Coburn explained the mission of the Holy Ghost. He said that after one had complied with the first principles, which are essential ordinances of the gospel, then the Holy Ghost would lead him into all truth, and would show him things to come. President J. S. McCann said that Christ's mission was not only to break the bonds of death, but also to lay down certain laws and ordinances whereby man through obedience could gain eternal life.

A district meeting was held at Grimsby (Hull conference) on Sunday, September 10th, 1911, at Thrift Hall, Pasture Street, Elder D. C. Loveland presiding. At the afternoon session, the general and local authorities were presented by President Bernard Parry and unanimously sustained. He urged the saints to support those who had been called to positions by diligently assisting them in every way possible, as well as by the uplifted hand. Elder Edward Williams spoke on the kingdom of God. Elder J. F. Oleson said he liked to hold up his hand to sustain those whom God had selected, for our heavenly Father would be with them and they should have our support. In the evening a large audience listened with interest to the words dictated by the Spirit of God, also to a much appreciated solo by Elder Edward Williams. Elder Hyrum B. Harris explained the workings of the spirit of evil and that of righteousness, and showed that each of us must prove worthy of the blessings to be obtained. President Parry said that if we repent, with full purpose of heart and in all sincerity, our sins will be forgiven and blotted out, though they be as scarlet. Elder Loveland encouraged the saints to live the gospel of Christ and reap the reward of the faithful. Said he was pleased to see so many out to hear the words of light and truth, and was indeed grateful to the Lord for the rich portion of His Holy Spirit that had been with us during our meetings.

On Sunday, September 17th, 1911, a district meeting of the Watford, St. Albans and Luton branches of the London conference, was held at the Watford Meeting Room, 226 St. Alban's Road. The afternoon session commenced at 2:30, and was presided over by Elder Carl Eddington. After the usual devotional exercises, the general and local authorities were presented and sustained unanimously. President J. S. McCann pointed out the necessity of discipline in the Church. He commented upon the varying capacities and opportunities given to all, and spoke of the respon-

sibilities of each office. A well-rendered solo by Elder E. G. Chamberlin was followed by an interesting address by Elder O. W. Clark, in which he recounted some missionary experiences on the Continent. Elder G. T. Darley spoke upon the general and individual salvation of mankind. Re-assembling took place at 6:30 p.m., the hall being comfortably filled. President Arthur Norton, who presided, bade the congregation welcome, and expressed a hope that the truths of the gospel would be clearly explained that night. Elder W. L. Coburn explained the Fatherhood of God and man's sonship and brotherhood. Sister Evelyn Clark sang with much feeling, "I have read of a beautiful city." Elder L. A. Poulton gave a forcible address upon the gospel principles and obedience thereto. Elder E. G. Chamberlin followed with a solo, "Calvary." President McCann pointed out the efficacy of prayer as a key to knowledge. Said God never promised a smooth passage, but He has promised a safe landing to the faithful and obedient. Meeting closed by singing "Onward, Christian Soldiers." Benediction by Elder Norman Smith.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson VIII.—From the Wilderness to Cana.

(Introductory Note.—Observe that of the Evangelists, John alone gives us record of the events immediately following the temptations of Jesus).

I. The Baptist's Second Testimony (John 1: 33-36; compare Lesson 7, I, 1, d).

II. Disciples Called.

1. Andrew and John.—Note that John as the narrator suppresses his own name, but specifically designates his fellow disciple Andrew (John 1: 37-39).
2. Simon (John 1: 41, 42). (a) His meeting with Jesus. (b) His new name; afterward confirmed (See Matt. 16: 18). Note that "*Cephas*" is an Aramaic word, while "*Peter*" is derived from the Greek; each means "*a stone.*"
3. Philip (John 1: 43, 44).
4. Nathanael (John 1: 45-51). (a) His surprise and doubt. (b) His conversion and testimony.

Note that in but one other passage is Nathanael mentioned by this name (John 21: 2); elsewhere he is referred to by his other name—Bartholomew (See Matt. 10: 3; Mark 3: 18; Luke 6: 14; Acts 1: 13.)

Explain the difference between a disciple and an apostle; as to apostleship, see Doc. and Cov. 107: 23. Each of the five disciples

named above later became an apostle as a member of the organized Twelve; the specific call studied in this lesson was not an ordination. (See Luke 6: 13; compare Matt. 10: 2, and Mark 3: 14).

III. JESUS AT CANA IN GALILEE (John 2: 1-11).

1. The marriage feast.
2. The miraculous production of wine.

Note the personal interest and seeming responsibility of Jesus and His mother in this matter of providing for the guests.

3. Significance of the semi-privacy attending the first recorded miracle by Jesus.

(As to the testimony of miracles, see "Articles of Faith," lecture 12.)

LET EACH MAN LEARN TO KNOW HIMSELF.

Let each man learn to know himself:
To gain that knowledge, let him labor,
Improve those failings in himself,
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience adeptly smother;
But oh! how harshly we review
The self-same errors in another.

And if you meet an erring one
Whose deeds are blamable or thoughtless,
Consider, ere you cast the stone,
If you yourself be pure and faultless.
Oh! list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin,
You'd blush deep if your own were sounded.

And in self-judgment, if you find
Your deeds to others are superior;
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light, which men are apt to borrow;
So first, improve yourself to-day,
And then improve your friends to-morrow.

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